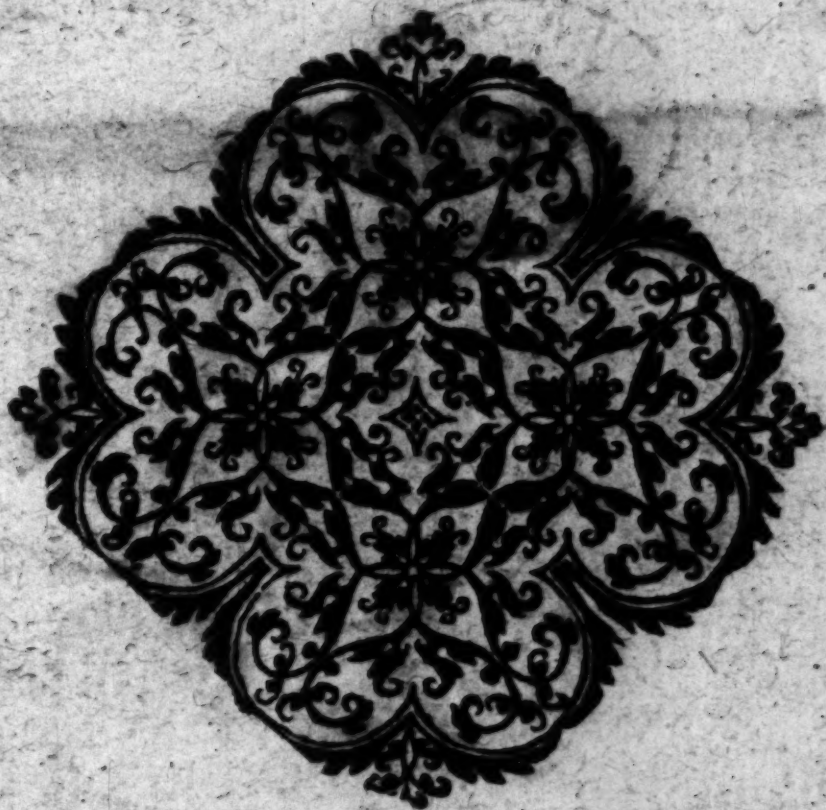


593
x
THE 86.30 66.52
ORACLE
OF SAVOY:

*Containing the predictions made for
truth to the Duke of Sauoy, as concerning the
Estate of Fraunce, in the month of August. Anno
1600. with a discourse worthy note, vpon
the same subiect.*

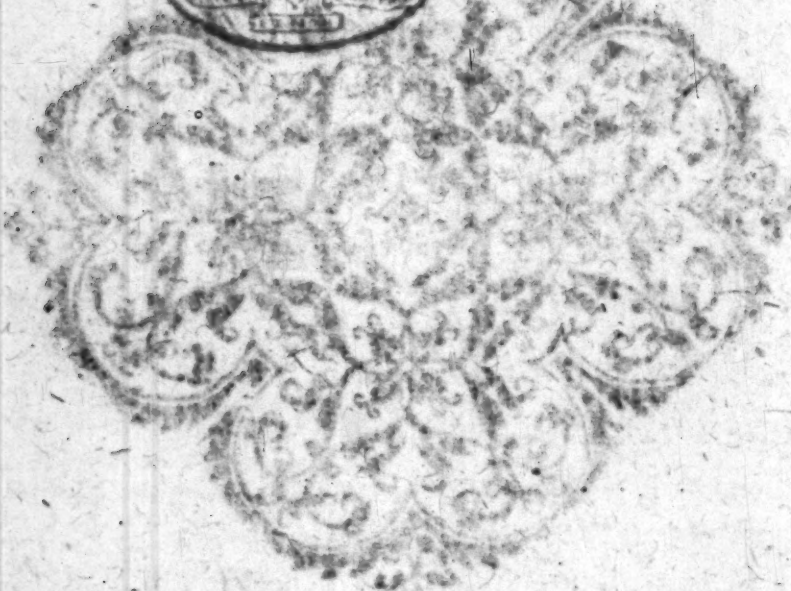
*According to the Coppy Printed in French, both at
Lyons and Paris.*



L O N D O N,
Printed for William Ferbrand, and are to be
solde at his shop at the signe of the Crowne
neere Guild-hall gate.
1600.

THE ORACLE OF SAVOY

Containing the predictions made for
the Duke of Savoy, as well as the
of France, in the month of August 1792.
Also, with a variety of other
the same library.



LONDON:
Printed for William Richardson, and sold by
all the booksellers in the Strand, at the sign of the Grapes.
near Guild-hall gate.
1792.



The Oracle of Sauoy.
Containing the fore-telling of thinges to
happen for truth to the Duke of Sauoy, in the month
of August 1600. with a discourse made to purpose
vpon the same subiect.

If the great Duke of Sauoy (otherwise a right
valiant, and most magnanimous Prince) had
consulted rather with the Oracle of truth and
iustice, then that of lying and deceit: he had not
learned (to his owne harme) the falsehood of the
common enemy to men, and of those consoling
Diuiners and Soothsayers, his complices, a-
gents and seruants. But can it be, that he would
haue his eares bumbasted, and not listen to the
commaunding trumpets of the Law, which soundes with loude voice,
That none shall goe seeke for counsell, but onely to the Diuine wisdom?
At least he might haue learned to know the hystory of Saule, first King
of the Hebrues, and his example might haue withheld him from hearing
this fearefull, but true threathing, Thou shalt loose thine estate: and this
other which the Prophet terribly thundered, Thou shalt loose thy life.

But why (sayth some curious and cunning ambitious minde) doe he
presse him so farre? listen and vnderstand reason from the vnderstana-
ble mouth of truth it selfe: Is there not a God in Israell, that knowes how
to giue counsell, and life to men? No no, that God neuer gaue counsell
to withhold a Marquize vnjustly, and continuing a receiuer so
long, neuer to yeeld an account thereof, contrary to the consent of
iustice, the defence of reason, and promise made by faith. What
weaknesse (shall I say pusillanimity) is this: a man listred vp to great
and

The Oracle of Sauoy.

and monarchall dignitie: to assure himselfe, and haue all his recourse and refuge in a base and simple man, as in a God, onely by this caution, because he calles himselfe an Astrologer, master of those Artes, and an interpreter of destinies. Truly, well may such kinde of people discourse of heauen, whereto they shall neuer come, and perhaps neuer see it, except God affoord them the more grace. But howe discourse in speaking certainly thereof, as of a clocke which is mounted and dismounted at their pleasure? Alas, what can they say of the dayly accidentes that are to befall others: when themselves knowe not how to foresee and prevent their owne? It is reported, that an English man of this sect, was so bolde faced as to say by his owne conjecture, that Henry King of England then Reigning, should dye in the feast time of Christmas then next ensuing, and so generally was this published, that at length it came to the eares of the King. But his Highnesse being none of those, as would be led by the brokages and bablaries, which this Astrologicall Iudiciall monster is accustomed to bring forth: sent sodainly for him, and enquired if what he had foretolde of his death, might be held for true and infallable? Sir (answered this learned ignorant) in truth, I finde by the constellation of the Stars, which governed at your royall Patisuitie, that you shall dye in Christmas next ensuing. And sooner then the Mathematicall laws and rules of Iudiciall Astrology, can faile or be altered by nature: all order must cease, and these accidents succeed,

The Sea shall haue no fish at all,

In Summer shall no Haruest fall.

The Spring shall bring forth nothing greene,

And Winters colde nor felt nor seene.

Why then for thy selfe (quoth the King.) where shalt thou spend thy time this Christmas, according to the constellation and promise of the Starres? In my house Sir, sayd the Wizard, in good health and disposition, with my wife, children and family. Poore foole (replied the King to him againe) now I well perceiue that the Starres are but lvers: for thou shalt not goe out of my Tower of London, where I haue thee kept till Christmas bee past. How then canst thou fore-tell what must happen to me so long hence, and canst not prevent one only day of thine own perill? We haue heard of that great Nostradamus, the Atlas of his world, and the wonder of Europe in predictions, who so well and truly knew to fore-tell the venereal, lasciuious and whorish fortune

The Oracle of Sauoy.

of his owne daughter: doubtlesse he expected some better successe, then it was his hap to receiue from the mute mouthes of the Starres.

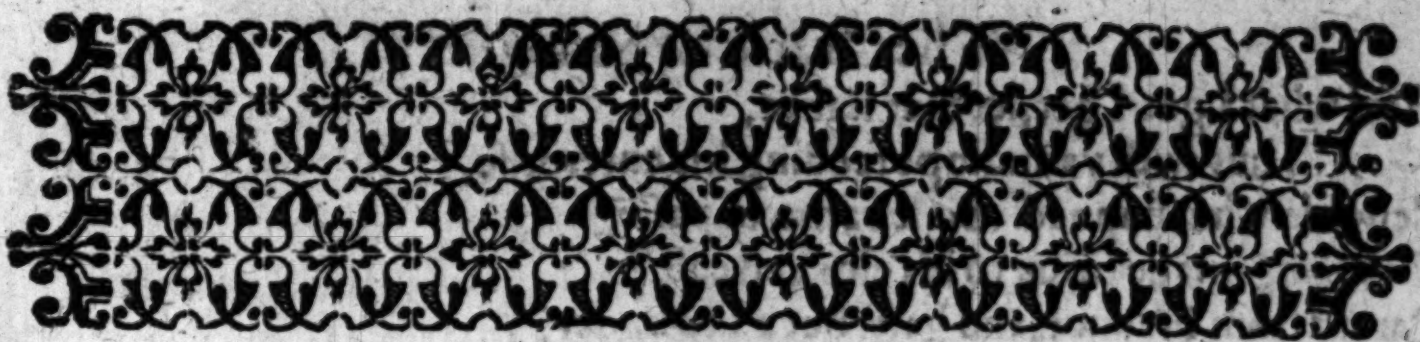
He frequented very familiarly a great Lord of Prouince (who for his honours sake I spare to name) and vsing very often to visit him: among other secrets he tolde him, that infallibly (according to the constellation of the Starres) hee should by some notable accident haue his head cut off. Once, twice no; thrice was the Gentleman offended hereat, but to be so many times terrified with one and the selfe same thing, wounded his thoughts grievously: that he resolved to demaund knowledge of the Williards fortune: and recyted (the more to touch him) the hystorie before declared of the King of England. The Astrologer sayd, that he was threatned by the Starres to bee hang'd: yet neuertheless, as the learned gouerned the Starres, and not the Starres the learned: he hoped to escape the effect of that menace, and that prevented, he was in danger of no other perill in the world. The Gentleman stood strongly with him in opinion, and turned the Prophet to what himselfe intended: sayd that he should neuer be hanged, but perhaps well drowned. And hereupon, as he returned home, in passing ouer a bridge, hee caused him to be cast into the deep by some of his seruants, sending the Astrologer to Philosophize among the fishes, to whom he might haue serued for foode, but for the intreaties of his wife (an honest and brave Gentlewoman) who caused him to be taken forth, before he sunke the last time into the bottome of the water. But yet for all this, the poore Astrologer was not much deceived by his Starres: for hee was hang'd by the heeles, to deliuer out the water which he had more then needed drunke, by the Wypp that gaue it so dangerous an entraunce. I need not tell you, that there hath been euermore store of such Prophets, and that as yet there be of them, times doe approue it, and the Scriptures witnesseth it with me. In the worlds of rigour, many were inspired with a holy fury, and beleued in men to be the Oracle of truth, speaking of things to come good and iustly. In these times of Grace, how many would condemne vs in crediting thinges to come, being so supported with truth it selfe, as to beleene the contrary, were an heresie an hundred times worthy of eternall flames: Let such thinges serue then for those that beleene and giue faith to them, and let this be our holde, for this is defence for our life against death, and the sword that woundeth them can neuer hurt vs: this is it warranted by God, and shall make returne of current payment before the trybunall seat of his iustice. But as vice can finde no better armour against her true his enemy but to

The Oracle of Sauoy.

himselfe in like furniture, creast and colours as he, although indeed it is but counterfeited by the deuill, the onely enimie to the highest goodnes: so doth he raise vp Prophets and Oracles, onely authoris'd by him for miracles, of meruailous accidents and admirable effectes to happen to men. In such it was as the Pagans had that beleife, as they would neuer doe any thing, without first hauing their consultation and aduise, who gouerned al their enterprises by this head of deceit. All the booke of antiquity, are onely fill'd with things easie for the deuill to do, in the time when faith had not as yet vnsealed the eyes of so many people, as liued vnder his tyrannie. And because Oracles ceased by the death of Christ, the deuill sees men, to let passe through their mouthes, the lying tales wherewith hee was wont to holde men in beleife, and hath made them now to be called Deuiners, Soothsayers, and Astrologers; and their words to be Prophecies, Prognostications and Oracles. Alas that poore and simple people suffer themselves to bee abused by such deceiuers: How many soules haue bene shipwackt in the Sea of this folly and ignorance, vnder the guidance of such unhappy leaders? Yet this were nothing, if greater men, on whome depends all the welfare of an Emperre, suffered not themselves likewise to be carried into this dangerous gulfe, to the hazard not onely of themselves, but of all their gouernment. What euill doth ensue to any, that serue themselves with the counsell of such pernicious beguilers, and shape the sway of their affaires by answer of such Oracles, being base counterfeit copie, and stamped by the father of lyes: wee haue had some examples heretofore, and now newly by the history of the Duke of Sauoy, which is heretofore annexed in verse, because Oracles answered not but in rime and measured lines, as counterfeiting to be Angelles of light, who speake not but in that diuine language.



The



*The Prognostication made to the Duke of
Sauoy by his Deuiner, for the month of
August, in the year. 1600.*

THe Duke (by his Deuiner) wholly led,
Enquir'd the state of Fraunce, how all things sped,
And how he might maintaine his owne desire,
And wisely to his highest hopes aspire?

The Wizzard heereupon to him replies,
Courage my Lord, you are both stoute and wise.
What faith hath promise, that with time let flyde,
He must dissemble, will in rule abyde.

For things of maruaile by mine Arte I finde,
And great hopes by warres ruynes is assign'd.

And now's the time: For this fixe thousand yeare,
The month being August, as it doth appeare
Men shalbe mustred, seeking naught but warre,
Making the earth to tremble neere and farre,
And in a land, shall such disorder bring:
As euen in Fraunce, that there shall be no King.
Be wise then my good Lord, for sure then shall
Some Kingdome at the least to you befall.

This fir'd the Duke, and thus he did reply,
What thou hast sayd, glads me exceedingly.
I must giue scope to time, and with delay
Conceale my practises as best I may.
On subtile meanes shall be my dayly theame,
For tis best fishing in the troubled streame.
Faith shall not hinder resolute intent,
By law or not law is my purpose bent,

And

The Oracle of Sauoy.

And what I get I get, let that suffice,
Thus with vaine hope feeding his enterprife,
Beholde what hapned. So it came to passe,
The King (made priuy to his cloaked case)
Parted from Fraunce, and gaue out all to know,
What duety towards him the Duke did owe,
But not perform'd: all eadg'd with all his right,
On which iust cause he enter Sauoy might.
Now is he not in Fraunce, for he was gone,
That time the Dukes Deuiner dream'd vpon.
And so indeed was Fraunce without a King,
Which to the Duke did little profit bring;
For where he hop't an others lands to gayne,
To keep his owne behooues him take good paine.
See what it is Magitians to belecue,
And measure strength by such meanes as they giue.

F F N I S.



